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ABSTRACT

This reader, the fourth in a series of stories, is intended for use in a bilingual education setting and is geared toward students who are competent speakers of Gwich'in Athabaskan with a knowledge of the writing system. It consists of two stories about traditional life. A free English translation is appended. (AMH)

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SAPIR-FREDSON STORIES 4

edited and retranscribed by
Katherine Peter

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March, 1975

500 copies

Jii t'ee Christian Choo va'at
Rachel dizheh k'aa haa.
Jii dehtły'aa kak.

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INTRODUCTION

Jii gwandak kwaii t'ee John Fredson, Sapir ts'a' Yihteedeeyiinlii t'inchy'aa. John Arctic Village gwa'an vagwanlii 1891 dai'. Oonduk nankak "University of the South" Sewanee, Tennessee hee gooltin. 1945 dai' Gwichyaa Zhee geeghaii gwa'an vakwaa. Edward Sapir aii ginjii eenjit gwitr'it t'agwah'in nilii. Sapir aii dinjii gwandaii, nihYehts'i' gwandaii gogwaa'ee gwats'a' k'eegwaadhat. Canada Ottawa gwa'an.

1923 dai' John yats'a' jii gwandak

kwaii ʔihteediinlii t'inchy'aa.

Jii dehtʔy'aa kwaii 50 years gahkhyuk

needarantʔ'oo kwaa. 1973-74 dai'

Katherine Peter neeyidaahtʔ'oo U of A

dinjii zhu' dehtʔy'aa tr'adantʔ'oo

izhik. John aii izhik dai' ginkhii

gwiky'aa danahotʔ'oo t'inchy'aa.

Gwintsal gwirii ch'ijuk neeradaahtʔ'oo.

VASHPAII K'OO GWATS'A' TR'AHAA'OO

Hoodai' shanan kak nineedhiishizhii dai' shaa shriqwiinchy'a'. Nihky'aa k'oo shizhii. Kwaiik'it ch'ihłak nidhiizhii łaa duu yee ganaaldee. Khaii gwanlii dai' gwats'an giikhii choo vaanoodlit ky'aa Hudson Stuck oozhii, kwaiik'it ch'ihłak oo'an goo'aii noihshi' yindhan goo vigwitr'it gwanlii. Goo chan khvik khaii shin haa neehidik ts'a' tth'aii jii kwaiik'it gwaah'in kwaa. Gwiizhik hee niindhat dinjii shrinilii ch'ihłee jii dalak eenjit

aii kwaiik'it noihshi' yindhan. Jii dinjii haa dzaa kwaiik'it t'aragwahnyaa nidhii'oo. Juk geegwahaldak aii drin hidhii'oo ɣąą duu yee ganaaldee. Drin choh tɣ'ęę shree nan kwaii taa gwiheyit gwiizhik gwichyaa gwats'an ahtr'aii k'oo zhit tr'inii'oo. Hoo'oo ilįį kwaa googaa juu nakhwaa hee haa hiljii gwiizhik chan vaɣąįį shii kwaa nagwaak'it. Ahtr'aii nink'oo haa nakhwadadąątr'aii gwiizhik chan chuuluu igweech'in kwaa vak'at tsil'eltɣee geh'an dachaavaɣ nahkhwaa teeneeghal ts'a' gwitr'it gwintsii tr'igwahtsii k'iighai' chuuluu

jat kak dineerichik. Goo dee'in yee'at k'ii'an chan gwik'it needaatł'aa. Gwintsal gwitr'it t'araqwah'in k'it gwintsal tr'ohotł'ii k'it vijii diita'adli'. Ch'iyehzhak gwach'aa diitii, ch'iyehzhak ik nindhaa, dazhoo'ik Paarkii, thał diitii kwaii haa naraazhii googaa tr'idluu. Dazhoo kwaiitryah dazhoo dzir, ts'eh nindhaa, kwaii haa gwinzii tr'ohotł'ii googaa 7 mile qoqwahkhyuk nehshrit too naqwaak'it k'iindaa tr'igwiłtsaii. Ch'ak'eh zhit zhee gwadhah qwiniriintthaii ch'iitsii niriin'aii

tr'iqwiiɣk'in. Ah niriinlii khaa k'iindaa ts'at kak koo' dhaa nyaa tr'aadii. ɣaiii eenjit vikeeriɣchy'aa gooch'araah'al tɣ'eee diikhwan t'ee neech'ara'al tɣ'eee zhah haa gineetr'ak gwiizhik dak zhan raa'ee. Diitth'an nihkak deeriɣtin gwiizhik nihɣaa ragwaandak aii dinjii zhuh tr'ik oihjii dehtɣy'aa choo haa ooshandaii yindhan. Tohtɣ'an gehndaa niiyit hee googaa dehtɣy'aa choo eenjit nakhwaah'at. Khyik yeedoodaatan ts'a' ɣi' haa gwintsal yaa dandaii. Gach'arookat iliii kwaa googaa geenjit

nakhwanadaandaii; ch'iitsii zhit

ch'aatthaa tɣ'ee niiyuk gwahaadhat hee

ts'at'ee ch'aghoorinlii. At'oohju',

"Tr'iiɣchuu," yiihthan gwiizhik "Dak!"

gwinyaa. Aaruk tr'ii lee iltsaii haa

neegwaaɣtɣee. Van neech'arahee'aa

geenjit chuu deedhaɣjil. Han hee ree

ch'iitsii daahdrya' nagwaanaii.

Vikee chy'aadaaɣnaii. "T'ee

neech'arahee'aa nigwiindhat, shaa

k'eedal naii, "ahnyaa ts'a'.

Haki'tɣ'aii gilzhii. Zhah zhit han

neech'aqaa jik tɣ'ee neech'igin'al.

Shihdhaa gwintɣ'oo neerin'al tɣ'ee

tth'aii gwinzii kwaa qooqaa neerihoojil. Aih haa ɣaii ts'ii tr'aa'al k'iighai' nehshrit tr'eedaa. Drin tɣ'an neeraqwaahk'ik ts'a' lidii tr'ahtsik tɣ'ee chan qwandaa tr'eeriidal. Khaa gwitee gwaqwaachy'aa; injyaa raqwahtsik zhik gwats'a' raheenjyaa qwats'a' teetɣ'an drin ch'iɣoonli' tɣ'ee nehshrit k'eeriidal, chuuluu nizii ji' drin neekwaii gwirii khaɣ haa ɣihteereedaa ree t'iqwinyaa. Dzaa kwaiik'it gwatsal goo'aii. Dzaa qwats'an ddhah laii gweedii. Gwichyaa gwats'an rahaajil dai' gwats'an ɣaa

ddhah tr'aah'in kwaa. Yaagha' k'iidak tr'iyeechy'a' gwiriį. Dzaa zheh gwatsal dinjii geechin. Niiyit daį' gwats'an kwaiik'it gwanliį ts'a' dinjii tthak nihky'aą hee t'eedagaa'in ts'a' dinjii kwaa. Dinjii ch'ihɣak vatth'an kwaa dinjaa digii kwaii haa zhat giilk'iį. Gwichyaa vadzaih niliį kwaa gwats'an tr'eedaa ts'a' vadzaih tthaį' haa diit'an dhinyaa. Zheegwadhah zhit gwiink'oo ts'a' ɣaą gwinziį tr'iɣchuų kwaa, goǫ dzaa dachan zhee gwizhit k'iteeneeriilchuų. Van gwinziį tr'ahaajil tɣ'ęę drin nihk'iitik han

yeedee'inaa tr'iqwiin'ee qwinjik hee qit kat qwik'it Ɣaįį danaajil. Dzaa qwats'an chuuluu nizįį ts'a' k'ireedaa han qwats'at nihts'įį ddhah zheet'andha'ee igweechin. Ndak Ɣireedaa ts'a' dachan qwanlįį kwaa gwalaįį gweedii zhee qwatsal qwats'an drin neekwaįį gogwahthee ddhah kak haraajil. Vi'eendeedak nihky'aą ddhah ch'ok ree kiileeyahchy'a'. Jik k'iinii tr'injil ts'aįį gwichyaa zheegogweech'in. Nihky'aą hee niiyit gweech'in. Drin gwinzįį ts'a' hee ddhah ree ch'ahtƔ'oo k'it t'inchy'aa dachan kwaa ts'a' zhee nan haa Ɣiniitin

k'it t'inchy'aa shree zhah kak

gashreen'aii ʸi' haa gwinzii; tthak

ch'agwahdok k'it t'oonchy'aa. Dzaa

gweendak dachan kwaa ts'a' k'ahnjik

gwinjik k'aii shriit'ahtsii nahshii

gwirii niihahk'it goodlii. Tsiʸ kat

goojaii ts'a' gwinzii tr'eedaa goo

hadeetthan goolii dai' gwitr'it

gwintsii tr'agwahtsii. Tr'agwarat

dachan vaʸ nji' ronta' chaavaʸ

tr'igweetr'aa gooqaa dinandaa haa

yee'at k'ii'an tanaajak kwaa ji' ʸaii

kat deenaajak. Gwichyaa gwats'an

rahaajil tʸ'ee drin nihk'iidoo

gwandaa Drit ree t'inyaa, "Nihkaa van han tr'ahaajil ji' zhik kwaiik'it gwats'a' reedaa khaa gwandaa too nagwaak'it gwiizhik tr'agwahaa'yaa." Diizhit gwahandak haa aii t'inyaa tɣ'ee nihkaa van dai' hee ɣaii gwandaa tr'ineeriinzhit. Drin tthak ɣaa dachan ɣyaa kwaa. Drin tɣ'an neechara'al k'it goo'aii ɣii heegwirii k'aii shriit'ahtsii naht'aii. Khaa too nagwaak'it gwiizhik geek'ii hee gwats'a' gwanlii ɣii haraajil, yi'eendaa deedi' hee ree han gwiin'ee, van, taih hadandha'ee, dachan niɣiijuk t'anhochy'a'

kwaii haa han geeghaii gweech'in.

Yeenaanjit hee ree taih vakak gwaagak gwanlii khaii'ee. Nakhwaa ahaa rit'inyaa, "Zhik taih at'oohju' veereginkhii nijin ts'aii heet'ee k'oo goo'aii." It'ee Yaa too nagwaatth'at gwiizhik zhik t'arahgwahnyaa k'iindaa hee chiraajil googaa Yaii tr'ineeriniizhit. Tth'aii hee yiihthan gwiizhik Yaii gwandaa tr'agalgahjil yikii haa zhee gwitee ch'atr'ooginlii. Yaii yikii haa ree deegwinyaa li'. Dzaa gwikhehkwai' vats'a' nidee'ii'aii k'iighai' geenohoolii Yii shoo haa

nakhwanli' oonjik. "Shizhee nihdooh'oo," nakhwahnyaa. Kwaiitryah k'eejit nihk'eh'an nakhwan tɣ'eenlii. Zhee gishroaanjik tr'iilee gwiindhaa nakhwee van nihdeiinzhii. Dachan chyah kak tr'iɣchuu vinjyaa'yaa dhidlii kiich'iitsii choo dachan chyah tɣ'an chyah dha'aii vinjyaa'yaa vizhit needaradaa'in gaa ch'izhii k'eiich'ii vit'eegwaahchy'aa goolii. Ch'iitsii nyaa neeraaghwan kwan ts'a' kwaiitryah zhineerii'yuu tɣ'ee neech'araajik tɣ'ee khehkwaii gwinzii vikee'iɣchy'aa izhik neech'ii'al. Drin niiyit tr'ahaajil tɣ'ee khai'

ts'a' gwinzii neech'ariin'al. Chiidandak ts'a' han nidhiichii. Van heekirilzhii dai' ch'ihłee chiizhii gwintsal nihky'aa gwinzii gweech'in gwaał'ya'. Yaaghok han gwin'ee dyuhts'aii ddhah zheet'eekaii gwintł'oo vindih nee'iinyit. Han ye'eediidi' hee gwik'igwin'ee; nahgwan haadlaii tł'ee hee yuukon giinlaii łii t'inchy'aa. Ha'a'ak ts'aii gwats'an tr'inlaii eezhik chan ddhah ch'aa teegwiidii. Shree zhah kat gashreen'aii łi' haa ch'agwahndit. Drin zhit gwanlii ts'a' gwitr'it gwanlii. Dinjii shrinilii haa k'eehii'oo gwats'a'

tr'iilęę ƔiriiĮil ts'a' dinjii shriit'aqwąhtsii gwanlįį. Doo hee daatin agąąchy'ąą shroo. Aii drin zhit van neech'irin'al tƔ'ęę ch'aalaii ts'a' tr'igiinkhii zhee nihdeeriinjil dinjii shrinilii gįįkhii nilįį ts'a'. Ginhe' dinjii zhuh ky'ąą dęhtƔy'aa choo zhit tr'igiinkhii. Dinjii zhuh k'it ch'iridlii. Tr'iinin naįį ch'anjaa gwintƔ'oo t'iginyaa. Gwilin ch'andaa chiridlii googaa eezhik gwirįį ch'andaa diidrii haa ch'iriinli'. It'ee lee gwintƔ'oo digiyik nihky'aa zhan gogwąhtą' ts'a' goodrii haga' igweech'in k'it t'oonchy'aa.

Ginkhii giheekhyaa nigwiindhat dą,į' ɣihteedeehihɣyaa geenjit veeghaii niizhii. Goots'a' ginhe' tɣ'ee niɣeerigwąhchį,į aii tɣ'ę,ę. Chan tr'iinin chuu ts'an tr'iɣtsąį,į. Drin tɣ'an gehndaa tr'igwiindhat tɣ'ę,ę hee tr'iginkhii gihtɣ'ee gwąhnjik, drin tɣ'an gwinzį,į neech'iriin'al tɣ'ę,ę khehkwaii zhee gwizhit nihdeenii'oo. Dzaa kwaiik'it gwich'in nahkhwee neegiidal. "Nakhwaraąah'in shoo iilį,į," ginyaa ts'a', "dzaa tth'aii nan gwiltsąį,į gwats'an juk gwirį,į gį,įkhii dzaa gwąah'in," ginyaa. K'eegwiichy'aa

gwilin geenjit ch'agwaahkat dzaa gwee'an oonduk nan kak gagahnyaa kwaii haa datthak geenjit. Zhat goohaa gwich'in ihɣi̱i̱ ts'a' ɣi' haa neeshigaa'ir geenjit shoo ginli̱i̱. Khaa ni̱i̱yit k'iindaa hee ch'agwaahkat gwinjih khaii goohaa gwaldak. ɣi' haa gwinzi̱i̱ diik'ee gi̱i̱ɣti̱i̱. Nakhwalik inch'ii googaa nikhweenjit ach'agah'aa. Drin tɣ'e̱e̱ zhik juu drin zhit veerigwahchi̱i̱ ch'adzah iɣtsai̱i̱. Dinjii shrinilii ch'a̱a̱hdi̱i̱ tɣ'e̱e̱ neenohodlat vintɣ'e̱e̱ rahtsi' tr'ikhyit veenjit yaaghwai̱i̱ ts'a' gwintsal gwiri̱i̱ yin'al.

16.

Neech'ara'aa daa naraahjik tł'ee ch'adazah tr'iłtsaii. Ch'eekwaii ky'aa haga' tseerii'in; jik ky'aa haga' nihts'a' ch'araadzaa. Juu ch'iitsiidlii ach'aahłii gwintł'oo gaadandaii kwaa goo gaa zhyaa gwakak gach'adhak. Dachan chyah ahdal it'ee lee vakat shroonchy'aa ts'a'. Ch'araahgwaii gwiizhik dyaahch'i' ch'ihłee tr'iinzhii ts'a' k'iindaa vitsehtak geeyiichy'a' ts'a' zhich'iildzyaa. Dinjii shrinilii rit'inyaa, "Juk gwirii dinjii natsal tsehtak jyaa dagwahtsii gwaał'in yuu," nyaa ts'a' dlok haa łinileet'an.

Dihch'a' ch'iitth'ak kwaa, "nindal a'in varahnyaa," yindhan ts'a' ndaa neech'ihildzyaa. Van neeyaakaa k'iindaa hee tseerii'in gihtɣ'ee ragwąąhjik, van gwitr'it tthak gihtɣ'ęę ragwąąhjik tɣ'ęę, "tth'aii danaa t'agoochy'ą'," diigoonyaa gwiizhik gwanaa goots'i' gwichyaa gwitr'it gwanlįį geh'an tr'eeniijil. Deegwąhtɣ'oo than t'iginchy'aa googaa shoo ginlįį. Gwanaa nee'ii'al chuuluu nizįį ts'a' han neenii'oo. Gwandak tr'eedaa dąį' njyah riltsąįį tr'iilęę tineehidhii'oo. Tthak gwinzįį goo ch'ihɣoo nakhwan jyaa

it noiihaa. Nidhii haa nilį̨į̨ rį̨į̨ neeɣkhyaa ii'al. Gwintɣ'oo ch'ih'aa googaa nikhwizhit gwiɣts'ik k'it t'oonchy'aa oonjit shii kwaa ts'a'. Han gwichyaa gwats'a' nakhwaa tr'eegwaa nąį̨į̨. Zhee gwinzį̨į̨ nihdeenii'oo. Jii nan kak noiizhii ɣą̨ą̨ duuyee ganaaldee deegwahtɣ'oo hee ree ch'ijuk t'oonchy'aa ts'a' gogwandaii ɣii. Ch'ijuk gagwandaii googaa dzaa gwee'an ch'ik'ijirijii gwik'it ch'ik'injigijii.

DINJIK DINJII DIŁ KHWAII

Deenaadaį' dinjii ch'ihŁeę shih Łi'haa vee agwantrii. Shih leii tr'aahkhwaii googaa Łąą gaghat kwaa naarii. Van daii hee anhahak ts'a' tseekhaa daądoo k'iindaa hee enidik goo gaghat kwaa t'ii'in. Khaii ts'a' niŁoankee ch'ahaa'oo gwiizhik ch'ik'eh haa nehshrit eekhwaaraadal gwiizhik ch'iju' khyu' naarii. Dinjik naah'ik goo ants'a' vits'i' k'iviigwaadhak gohch'it ndaa ts'a' vik'ii goodlit. Van dirinjaa t'ahnyaa, "Juk drin dinjik dooŁkhwaii kwaa ji'

nihihthaa." Ch'in'al kwaa ts'a' ch'iju' nineehilrii. Andhat nijii gwaah'in nixoankee ch'ahaa'oo gwanlii akwat gach'atan chy'aa dinjik k'it haahchik googaa gaghat kwaa t'ii'in. Zhyaa hee nihidik akhai' dinjik dhalar xii gagwah'aii. "Juk tr'ikhyit sheet'iindhan kwaa dik'eehaaxtyaa," tree haa nyaa ts'a' ch'alar haa dakak gidhinjik. Jyaa diizhik tx'ee zhat geexee hoozhii ts'a' geh'at shriit'ahthee niihahk'it gwixtsaii naachii. Tohtx'an ahtr'aii choo haa gineetr'ak gwiizhik vizhiintr'aii k'it t'igwiizhik ts'a' haradiingyuu. "It'ee

Yi'haa shirinjaa t'avaihnyaa Yii.

Shigii naii neehaal'yaa kwaa," nyaa

gwiizhik hee vizhii k'igwaanaii.

Ch'izhir jyaa doonchy'aa gwiyeekik ahak

dai' nizin kwaa chy'aa yeekik inzhii

Yii eetthal haa yizhit ch'aakaii.

Deegwihee'yaa gaagwiindaii kwaa akwat

than naraarii hee Yi'haa gwinzii

idik'eeraandak goo'.

A TRIP TO ARCTIC VILLAGE

About a year ago, I had a good time when I went back to my own country. I made trips in different directions. There is one village I went to that I really can't forget. For many years now, the big preacher named Hudson Stuck wanted to go off to a certain isolated village, but he had a lot of work, and he was always traveling around, so he never saw this village before he died. A friend of his, a doctor, wanted to go to that same place. Now I will tell about how the doctor and I went to that place. I will never forget the day we started. Two months after New Year's we left Fort Yukon in a cold wind. Although we two did not want to start, our guide was in a hurry, since he was getting low on dog food. The wind was cold in our faces, and the trail was not in sight because the snow had drifted over it, and the toboggan kept upsetting, it was a great deal of work to put the sled back on the old trail. It would always go in the opposite direction and always get stuck firmly again in the snow. Even though we were working, and were dressed warmly, we were overcome by shivering cold. Although we wore thick under-clothing, under-shirt, warm shirt, fur coat, parka, thick pants all together, we were cold. Though we were dressed in fur boots, fur mittens, and warm caps, we were not warm. Although we started early in the morning, we traveled only seven miles with great difficulty before it got dark. In the cold we set up a tent, set up a metal stove, and made a fire. We put down branches and sat on top of them on blankets facing the hot fire. We cooked for the dogs, and after we fed them, and after we also had eaten, while the snow blew in gusts, we all lay on our backs with our legs under one blanket and told each other stories. That man (our guide), who was named "Calf-of-the-leg", wanted to know about the big book (the Bible). Even past midnight, he asked us about the Bible. Since he had studied it for a long time, he indeed knew quite a bit about it. He asked us questions that one would not think of asking. The fire went out in the stove after a long time, and under the blankets we huddled up in bed. No sooner did I think "We've just gone to bed," when someone said "Up!" With the wood shavings that had already been made I

quickly lit a fire. I quickly put water on the stove for our breakfast. The stove quickly became red-hot. I cooked food quickly. "It is already time for us to eat, my fellow-travelers," I told them. They got up with tousled hair. After they had washed their faces in snow, they ate. After we had eaten plenty of hot food, although the weather was still bad, we started out again. By walking in front of the dogs in snow-shoes, we just barely managed to go along. At midday, having made a fire, we had tea as usual, and as usual we started off again. Every evening we made camp. After we had traveled five days, we were barely halfway to the place we were going to, although if the trail were good it would only be a two-day trip with an empty sled. Now here this place is called "Little House." From the time we left Fort Yukon we had not even seen the mountains. You could only see right up overhead. This "house" is evidence of little men. For a long time it has been a place for people to gather, from all directions, when they were not busy on subsistence activities. One man who was lame was living there with his children. Since we came from Fort Yukon, where there are no caribou, he gave us plenty of caribou meat. We had not slept well in the cold skin tent, but in this log house we slept as much as possible. In the morning the weather was really good. Six days after we had left Fort Yukon we rode on the dogsleds up the glaciered river that flows down from the north. From here the trail was good, and as we went along, on each side of the river the mountains were visible, reaching up to heaven, in full view. As we went further, we reached the timberline, two days from when we left Little-House. Way off in all directions, only the peaks of sharp pointed mountains were in view as far as could be seen. Back in the direction we had come one could see the flats. One could see far away in all directions. Since it was a fine day, it was as if the sky were blue. Since there were no trees, the sky and land met one on top of the other, and the sun was shining nicely on the snow; it was as if it were all reflected in the sun. Since there are no trees up this far north, the creek gullies, where large willows grow, are the only campsites. Since the hard snow crust is slippery, one goes well, but it is hard work

going down. However hard you try to hold the toboggan back, even with your feet planted firmly, in spite of what we do, if it didn't keep sliding off the trail sideways, it repeatedly slid onto the dogs. Eight days after we had left Fort Yukon, Drit said, "If we start early tomorrow morning, we will get to the place where we're going around evening." That made us eager, and the morning after he said that, we set the dogs off again. All day we saw no trees. The customary stopping places for the middle of the day are only willows of fairly large size growing in a line along creeks. As it was getting dark, we arrived on top of a ridge in view of Arctic Village. Way on down before us there was a river going down, with lakes and hills here and there, and timber of all kinds also, close by the river. Upstream there was a hill with a bare top rising up prominently. Our companion said, "That hill we just mentioned is surely where the fishing place is situated." Just as it was really getting dark, although we were tired, we pushed the dogs on with vigor in that direction. While I was still thinking the dogs were just starting off, they ran among houses, barking. The dogs barked so much one couldn't understand anything. Since I had sent a message to the chief there, he was expecting us, and he shook our hands with gladness. "Come into my house," he told us. He gave new moccasins to each of us. The house was already well furnished and warm, and he led us in. There was a rug on the floor of the house, a cast iron stove too in the middle, and a looking glass too, and there were other useful things. We thawed out in front of the stove, and after we had put on indoor moccasins and washed our faces, we ate a well cooked meal that the chief prepared. After we had gone a long distance during the day, we enjoyed our meal. As we were tired, we soon went to bed. When we got up in the morning, I went out for a little while, and I saw a good view in all directions. Right nearby the river extended a long way at the base of sheer mountains shooting up skyward with tall, precipitous cliffs. The river goes way down; after a short distance it flows into the Yukon. The water starts to flow from the east, where the rugged mountains begin in an unending chain. The sun reflected brightly on the snow. Since it was Sunday, there was much to do.

Before we arrived with the doctor, the people had already gathered together in great number. There were perhaps eighty people. After we had eaten in the morning, the church bell was rung, and we went into the church, since the doctor was a minister. He held the service in Gwich'in; he read from a big Bible. They sang in Gwich'in too. Although the old people sang loudly, the children sang more loudly still. The people before me sang truly heartily. Each one had his mouth open so much that it seemed like their hearts also became visible. When the time came for the minister to speak, I walked up and stood beside him to interpret for him. After he talked to them, two people got married. Also, they baptized a baby. By midday the service was finished, and after they ate well again, we went back to the chief's house. Here people came to see us. "We are happy to see you," they said. "This is the first time a minister has visited here since the earth was made," they said. Here they asked me many things about what they named "beyond the water country (the United States)," everything about it. Since I was indeed a fellow-tribesman to the people of Arctic Village, they were really glad to see me again. Until late in the evening I told them things in response to their questions. Truly they looked after us well. They even fed our dogs for us. The next day, the man who had been married on Sunday held a dance. After the doctor had had plenty to eat, someone gave him a handful of "Indian ice cream," but because it was greasy, he only ate a little of it. After they finished eating, they had a dance. They danced in Eskimo fashion also. And they danced jigs, facing each other. The man who played the violin didn't know much, he just scratched on it. They had so much fun the floor shook. While they were whooping merrily, a certain old man who was so bowlegged that you could see light between his legs was dancing away in front of my companion. The doctor said, "That's the most bow-legged man I've ever seen," and laughed and clapped his hands. The old man did not understand him, and thinking "He's saying I'm doing wonderfully," he started in dancing even harder. They danced until morning.

In the morning after we had finished all our work, while they were still thinking, "Let them stay with us," we started off, back towards Fort Yukon, away from them, because there was much work to do on the Flats. As alone and isolated as they are, they are happy. As the trail back was good, we made our return journey quickly. On our way back we went by the caches we had made on our way to Arctic Village. All went well, but one time we camped for the night before we reached our cache. We ate only the meat we were carrying home. Although we ate a lot, we felt hungry, since we had no white man's food. We soon arrived back at the Flats. We went back to our mission house.

Truly, I will never forget this country I visited, how really different their way of life is. Though they live differently from us in that country, they believe as we believe.

THE MOOSE THAT KILLED A MAN

Long ago a certain man had trouble getting food. Although people killed much game, he hunted in vain. He got up and left early in the morning, and came back late at night, but all in vain. In fall when animals are plentiful and fat, and people return home with heavy packs, as usual he hunted without success. He spotted a moose but it always got away from him, and it got so that he became angry. One morning he said to his wife, "If I don't kill a moose today, I'll die." Without eating, he went off again to hunt as usual. He went far away, and since it was the rutting season, he rubbed a shoulder blade, and made moose calls too, but in vain he did so. He traveled about aimlessly until he found a place where a female moose had urinated. "Now I wonder how that moose that dislikes me so much will act towards me?" he cried, and so saying he rubbed the urine on himself. Having done this, he went a little way off and having made a shelter, he went to sleep for the night. In the middle of the night he felt something like a great wind, blowing beneath him in gusts, so that he was torn to pieces. "Now truly I told my wife the truth. I shall not see my children again." So saying, he expired. At this season the bull moose is mean, and in places where he smells a scent he thrusts his horns. Because one does not know what will happen, it is good to be very careful when one is hunting alone.